

OF THE
CLERGY

of the
Church of England.

BY THE REV. J. H. ...
... ..

WITH ...
... ..

... ..

AN HUMBLE
ADDRESS
TO THE
Reverend the Establishment
CLERGY
OF THE
Church of England.

By the Author of the late
EXHORTATION to them.

WITH THE
EXHORTATION
Annex'd.

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Wells, export you to the same good Under.



Establish'd; but I am peculiarly Honoured by
being made a **WELL** **HUMBLE**
Holy Rites, and Ceremonies; of her Orthodox
Doctrines, and Capable of Dispute; and I
protest before God, and I we wot, that the

disagreeable Treatment which the Clergy Daily
meet with, and the Abjections (in respect to
our present Division) which they are
subjected upon their Fills, can in me
Indignation and Retaliation, warm me with
to unusual a concern and regret, that I think

myself in Honour, and to wait, and to
myself in Honour, and to wait, and to

WHEN I have told you, that I
think myself in **Confidence**
obliged to send you the following
Address; I suppose that no Man
will expect an Apology from me
afterwards for that Presumption,

St. which I know, upon this Account, I shall
be Obedient to the **Church**, as that from the
unobserved **Station** of a private Clergy-man, un-
distinguished in the **Church**, and of no Figure in
the **Republic of Letters**, I undertake to Dictate
to so very considerable a Body of Men as the
Clergy. I venture to Publish an **Address**
to you some Months since, to yourselves
about **Church** our present **Disputes**, as
in my in your Power, and cannot but

nestly exhort you to the same good Under-
taking now, from the too pressing Occasion,
which our great Rebellion commands to
you to do.

I am not only a Member, but a
a True Son of the Church of England, by Law
Establish'd; but I am peculiarly Honoured by
being made a ~~Bishop~~ Minister of her most
Holy Rites, and Ceremonies; of her Orthodox
Doctrines, and unblameable Discipline; And I
protest before God, and I lie not, that the
disagreeable Treatment which the Clergy Daily
meet with, and the Aspersions (in respect to
our present Divisions) which are Hourly
thrown upon them, fill me with so much
Indignation and Resentment, warm me with
so unusual a concern and regret, that I think
myself in Honour oblig'd, to warn, and to
apprize them of whatever I hear said to their
Disadvantage; and to offer my own Opinion
in a Case, which so nearly concerns the
Reverend Brethren, concerning Men, who are
distinguished by the same Holy Order with
myself.

Wherefore give me leave, I pray you, to
speak out upon the present Subject, and to
persuade myself, that whilst I am oblig'd to
to inform you, that you are ~~likely~~ ^{likely} to be
of use in the good esteem of many of your
Lay, you will be alarm'd into a most serious
and pious Consideration, of so important an
Admonition, and that if you find it to be
true, you then will take the properest, and
speediest Methods to extricate yourselves from
so unhappy a Circumstance.

I need not tell you, how far you are oblig'd
 to consider the *Private Conscience* of those Men,
 who have now offended at you, and to give
 them a *Reasonable Satisfaction* to prevent their
 Numbers growing upon you; nor need I in-
 struct you that the *Ministry* will otherways con-
 tinue to be *blasted*; your *Preaching* be vain; all
 the *Officers* of your *Holy Order* meet with
Contempt and *Neglect*, while Men are pre-
 judic'd against you; and the People little
 mov'd, nothing edify'd by all your Applica-
 tion and Labour; nay, that if you don't re-
 move the present *Stumbling Block*, that the ill
 Consequences thereof, will at last reach to the
 very Foundation of the *Christian Religion*,
 in these Kingdoms; and *Jesus*, the *Author*,
 and *Finisher* of your *Faith*, your Saviour, your
 Head, his Character and Dignity suffer, thro'
 the ill *Use*, or *Misapplications* of you, his *Minis-
 ters* and *Stewards*. As Men then, as Clergy-
 men, as *Christians*, for the Peace and Unity
 of the *Church*, for the good of the People com-
 mitted to your Charge; and lastly, for the
Glory of the Son of God, Consult what is to be
 done on this extraordinary an Occasion, and
 suffer not his *Engines* any longer to *Blaspheme*.
 Now, as no one Consideration, of a more
 Melancholly and Afflicting Nature, can possi-
 bly offer itself to the Thoughts of a Vertuous
 and Good Man, than that a great Part of the
Clergy of this Nation, shou'd fall into any
 Disrepute or Contempt, the Clergy, to whose
 Charge their better Part, their Immortal Souls are
 all committed; and in whose Hands the Leas-
 ing

ing and Piety of that Nation is in a great Measure deposited, so when this actually happens to be the Case (as now it is,) and I am sorry for it, and will enquire into the Grounds of it presently, in order to have it removed. I am sure, that you will conclude with me, that you are to give up every private Passion, to Sacrifice every particular Humour, or Opinion, which is of an *indifferent* Nature to the Peace of the Church, and the Tranquility of the State; nay, that you are to go further; you are to inquire strictly into your Behaviours, which are of greater Moment, and carry some Significance along with them, and to quit *these* also, if any worse Consequence attends their *observing*, than there does the *forbearing* of them.

Now in this Controversy, my Brethren, between some of the Lairy, and you, I cannot but premise, that the greatest Tenderness and Caution imaginable is to be used, on your Side; and do think that even abundance of *Aze* is necessary to recover the Opinion of your Innocence by the *Cunning* of the *Serpent*, to Purchase the Appearance of the *Dove*.

Wherefore, I judge it entirely useless, to fall into a *Polemick* way of clearing up your Character, either in the Press or the Pulpit; for then you will be drawn into Heat and Resentment, be oblig'd to insist too rigorously on your own Rectitude, and to Reprimand too warmly, perhaps, upon your Adversaries, which will infallibly contribute to widen the Breach, instead of affording any Hope of stopping or of filling up the same. No, it is of no use, it is of no
bearance,

bearance, and Temper, Prudence, and Silence;
 a Conquering of other Mens Passions; a con-
 quering of your own, which will, and only
 can accomplish this glorious Work; whilst
 Ananias, and Saryr, Clamour and Re-
 proach; will do nothing but make you more
 bitter Enemies than before. And give me leave
 to tell you, that as you are the Sufferers, so
 your Redress lies altogether in your own
 Power; and that if you don't soon begin and
 continue your Advances to this End, you must
 Answer for all the Evil of such a Neglect; and
 God will require your Blood at your own
 Hands; who has commanded you, to be *all*
Things to all Men; to reconcile yourselves to
 the People, and the People to you; that you
 both may be reconcil'd to God, and to His
 Christ.

Consider, therefore, I pray you, to what
 End it was that you id early form'd yourselves
 with a Liberal Education; and furnish'd your
 Minds with useful Knowledge and Sciences;
 to what End, by receiving of Holy Orders,
 you Consecrated yourselves to God, and in a
 most Solemn, and devout Manner set your-
 selves a-part from the World; and to what
 End you are endow'd with an unseen, super-
 natural Assistance to carry on the great Work
 of your Holy Calling; is it not, that these
Superiour Gifts may enable you to direct,
 and manage the Reason and Passions of the
 rest of Mankind, for the good of Society, and
 their own Souls? And must ye not therefore
 go thro' a great variety of Behaviour, to this
 End,

And, and ever accommodate yourselves to the
 present Demands that are made upon you;
 sometimes Triumph, sometimes Suffer. And
 through good Report, through bad Report,
 whether in Season, or out of Season, push on
 the Grand Work of Integrity and Peace.
 Let me exhort you then, my Brethren, to at-
 tend to the *Genius* of the Age, that you live
 in; and to fit yourselves, and your Argu-
 ments to the *Taste* and *Religion*, nay, to the
 very Prejudices of the Men, with whom you
 have to do; to descend from the Rigour of
 former Rules, and Managements, if they have
 miscarried; and never to be ashamed to Discard,
 and Retract whatever has been the Cause of
 your Disappointment and Failure; to be rea-
 dy to part with some of your own Opinions
 and Methods of Acting, in order to be Com-
 plemented by other People with theirs; and to
 begin with Clarity, and good Nature, in
 yourselves, in attempting the Beautiful and
 Valuable Work of Universal Reconciliation
 and Peace; and then you cannot, will not fail
 of immediate Overtures from the other Side, of
 being lov'd yourselves, and of having all your
 good Offices heartily embrac'd.

It is, now high Time to open my Thoughts
 more fully unto you; and to let you know,
 that particular *Designs*, which, I conceive to
 many of the *Lady*, have entertain'd, in dis-
 favour of you; and it is in one Word, that
 your Doctrine, and Carriage have of late
 Years, declar'd a general Tendency in Favour
 of Pretences; and that of Consequence,

our

our present Disturbances, are in a great Measure, owing to you. An Heavy, and I am sure, not always a just, or Charitable Charge. And when I have inform'd you of the Grounds, whereon the *Lairy* builds it, I hope that you will pay so great a Regard to the Doctrine and Command of *abstaining from the least appearance of Evil*; that you will *decline* forthwith any Cause whatsoever of this *sad Complaint*, which I don't doubt you will think proper to do, as being the best expedient, in so Nice and Dangerous an Affair. For altho' many of you are *exempted* from any ill Suspensions of the *Lairy* in this Case, and altho' a great many others are really *innocent* of the Crimes which they are suspected for; altho' this Dispute may be protracted into an odious length, by Justification and Rejoindres; by Defence on one hand, and Retortion upon the other; yet I say, since your Christian Brethren are Offended; if the Cause, and Reason of that Offence, may with Ease and Innocence be remov'd, or laid down, you ought, in *Conscience*, to do it; and this you will be best Judges of, when I have laid them before you.

Now the First Accusation of the *Lairy*, is, that you unjustly, and unfairly, too commonly, Preach up the Danger of the Church, under King GEORGE's Happy Administration, which Church of England, as by Law Establish'd, they conceive King GEORGE is so firmly oblig'd, *inviolably*, to maintain in its present Circumstances and Condition; out of meer Interest, had He no Inclination so to do,

were He not *Sworn* unto it: That they account it trivial and deceitful to advance the *contrary*; affirming, that the People can draw no Inference but this, from such a Doctrine, *viz.* that if the Church be not *safe* under King GEORGE, we must change our Hands, and by bringing in the Pretender, lay a particular Obligation on *him* to Consult the Safety of it. Which shou'd ye not as Protestants, tremble, by any Means to contribute unto, though never so distant or undesign'd?

Indeed, I must say, that this Accusation is founded upon too much Experience; I am Witness to Part of it myself; and to those Gentlemen, who make this their Subject in the Pulpit, I beg leave to observe, that that is not the Place for such a Doctrine as this; no, it is the Business of a Convocation so to do, were there Occasion for it; whom you have all chosen to represent you, and to watch over the Safety of the Church in General; as you do over that of your particular Flocks; and if they make no Remonstrances to the Government of this Sort, 'tis not your Business to Trumpet it out of the Pulpit (which is design'd for a quite different Turn of Discourse) at least 'till the Alarm is First given from St. Stephen's Chapel; where you are all Legally conven'd, in your Representatives; which is a *Spiritual Parliament*, met for the Defence and Security of the Church. So that whilst these Persons are silent in this Affair, or declare the *contrary*, of what you affirm, if the Grand Body of the Clergy, Assembled in this City, differ from the particular

Curates

Curates of private Parishes (which you see they do) it will bear no more Proportion to Truth, nor be of any greater Consequence, than the *giddy Cry of the People in Palace-yard*; when they differ in Opinion, either from the House of Lords, or of Commons.

Wou'd you, therefore, render yourselves acceptable to the KING and People; drop this Topick of Discourse immediately; and never re-assume it, till one of the Houses of Parliament, or the Convocation, by their Proceedings, warrant you so to do; till which Time, believe me, it is *Unlawful*; and by which Means, the blessed Effects of your *Ministry*, will lessen ev'ry Day.

It is your Duty, no doubt, to inveigh vehemently against Immorality and Vice; and against the too Melancholly Advances, which *Impiety* and *Infidelity* have made, of late Years, in this Nation; but pray don't be so unjust as to impute this to the *Remissness*, or *Encouragement* of it, in any *Reign*, within your remembrance (unless when *Papery* was openly encourag'd) don't represent this Kingdom to *Foreigners* now, or transmit it to *Posterity*, with a particular Mark of *Reproach* hereafter; but Preach down our Vices, as the Growth only of *Corrupt Humanity*, which is, has been, and will be the constant Employment both of the Philosopher, and Divine, in all the Ages of the World;

Præsens atq; nos, tulit pejores: Avis;

Et max feret vitiosiores.

Let all Mankind, the Christian World particularly, know, that we, and they, do and must Labour, under the Misfortune of Evil
B 2 Members,

Members, and Men that hate us, and every thing that's Virtuous and Good; but then let them at the same time know the true State of Religion amongst us; which is really Magnificent and Flourishing; tell 'em of the Beauty and Number of our Churches; of the Learning, Piety and Riches of our Clergy; of our Unexampled National Charity, to be seen all over the Kingdom, in Publick Buildings, &c. tell 'em that Vertue and Religion, and the best and purest Church-Doctrine and Discipline in the World, are Establish'd to us by Law; and tell 'em, lastly, that all these Things are in the Hands, and under the Direction at present of the Most Prudent and Faithful KING upon the Earth; and then you will do Justice to yourselves, and to all the World.

The next *Accusation*, which the *Laiety* continually load you withal, and which gives insupportable *Offence*, is, your Preaching of *Politicks* so frequently to your Congregations; Remarks upon which Behaviour, I shall forbear in this Place; and, thinking it very unnecessary to shew and prove that it is really unwelcome, nay, hateful to them; will only add, that I must conclude you to be left without excuse, if you will not Purchase their Love and Esteem, at the easy rate, of quitting this way of Preaching.

The Particulars touch'd under this General Head of *Politicks*, are endless; and, since I shan't trouble you with many of them, I hope that you will excuse my naming of Two principal Ones, which has been Matter of the highest

of Disturbance, to the People, and has done the greatest Disservice to yourselves: And they are, the perplexing yourselves, and your Audience, with the *transcendent* Repetition of *Hereditary Right*, and *Passive Obedience*; now as the *Lairy* judges these Things to be Cognizable at the Bar of the *King's Bench*, rather than at the Altar of *Christ*, who (as I have observ'd in the annex'd *Exhortation*) commands Obedience to Government in General, without intermeddling with the Power of one, or the Measures of the other in particular; So they conceive also that both these *State-Doctrines*, have undeniably tended to Countenance the Pretender's Claim to our *Crown*: For, if *Libertine* only gives a Title, its out of Dispute, that either he must receive the Benefit of it, or another *Popish Family*; which is equally pernicious to us. If *Passive Obedience* be, without an Explanation, true, and incumbent on us, in the General Terms, wherein it has been deliver'd; then they conclude, that King *James* the Second, was an *injur'd* and *betray'd* Person; that the Subsequent Reigns were continued by an *hurried* and *usurp'd* Sanction, and that the Pretender, or the Prince of *Savoy*, shou'd, speaking fairly and honestly, have been taken care of by us, long since; and in short, plac'd upon the Throne.

Now the distaste, which they have conceiv'd upon this Head, is, First, that you interrupted their peaceful and devout Dispositions, which they brought to Church along with them, in order to raise their Faith in *Christ*, and him Crucified,

Crucified, and to accelerate and strengthen their Repentance, for Crimes committed against the Tenour of his *Law*, with things *alien* to the Business of the Place; and which therefore were better *omitted* by you; and which seldom tended to instruct or *meliorate* themselves.

And Secondly, since you did think fit to insist on these Things, that in Explaining of the *Power* of the Prince, and consequently determining the *Obedience* of the People, you didn't distinguish between the *Regal* and *Supreme* Powers in *England*; the former being only *Executive*, and a Part of the latter: and the *whole*, therefore, of our Obedience not being *unlimitedly* applicable to our Monarchs, who are not *Absolute* or *Arbitrary* here. And that in explaining the *Title* of the Prince, you didn't apprize them of the Conditions and Qualifications that are necessary for the Successors of our *English* Monarchs, to fill the Throne of their Ancestors; as also, what are those *Bars* and *Hindrances* which exclude them from it; which, had you remembred, to have as constantly asserted, as you thought fit to handle this Subject; you must have observed, that *Popery* is amongst the Number of the *latter*; and so have banish'd the most distant Expectation, or favourable Turn of Thought to the *Pretender*, in the Minds of all your Congregations.

Now as the *Laity* cannot be so Uncharitable as to imagine, that you advanced these Doctrines, with so wicked a View, and to that vile End, which they have certainly *serv'd*, so since the Evil is done, and the unhappy Consequence
has

has taken Place, they must esteem it to be Prudence, and Honesty in you, to decline the *like* Advancements for the future; and think it to be farther also highly incumbent on you (free from the Anxiety of explaining Terms of Art) to Preach, and to enforce upon your several Congregations, an Undistinguish'd Obedience to your Rightful Sovereign King GEORGE; which if done, at this Time, with Fervency, and an honest Heart, will remove even the *Suspensions* of any former Hypocrisy from you. It were so great an Affront to you, to shew you what a valuable Security this Method (if Universally practis'd) wou'd prove against the Cause and Success of the Pretender, and what a certainty Great Britain labours under, of having Popery and Slavery Establish'd to them, shou'd that Impostor prevail against our present Illustrious Royal Family, that I'll pass it by in Silence, and will entreat you as Brethren, to let me press these Things home to you, upon this Argument, that you will gain the Hearts of your People by so doing, and render yourselves esteem'd and belov'd by them agen.

There are other Doctrines, of the same Tendency which the Laitie have taken Exceptions against; and which have shock'd them, and sunk you in that Veneration and Respect which they had for you; which I shall but just mention, because they have been the Exercise and Employ but of a few amongst you, and they are, the Sacrifice of the Sacrament, and the Doctrine of Absolution; which, with the Independency of the Church, have been thought such Salvo's to dis-

pence

peace with the Religion of the *Potent*, that too many of the timorous and easie *Laiety*, have actually concluded, that you had gone all the *Lengths* in Favour of that *Disturber* of our Peace, and hence form'd those unworthy Notions of you, which I have made bold to lay before you.

Pardon then, my Reverend Brethren, these honest Intentions of my Heart, who thought it my Duty to let you know how much you suffer in the Opinion of the *Laiety*, and upon what Score it is that you do suffer it; in order to give you an Opportunity of doing Justice to yourselves, and the Church of *England*, and that the *KING*, and State also, may have the Benefit of your pious Endeavours now, and Posterity also ever after us. Remember the blessed *Sett* of Bishops, and inferiour Clergy, which rescued us from *Papery* in King *James* the Second's Time, by their Learning, Courage and Honesty; and let, I intreat you (for it is in your Power) let succeeding Ages see, that at this Time too of Difficulty, and Trial to *Protestant-England*, in the Attempts of his supposed *Papist* Son, the same God had prepar'd another *Sett* of Clergy agen, able to Stem the Tide, and overthrow all the Power of *Papists* and *false Protestants* in his Favour.

This, Reverend Sirs, in Addition to the *Annex'd Exhortation*, is what I cannot but offer to you at present, being

Yours Well-wisher,
 Your Brother, and
 Most Obedient Humble Servant.

A SERIOUS and PATHETICAL
EXHORTATION
 TO THE
CLERGY
 OF THE
Church of England.

Reverend, S I R S,

If it would argue a palpable Degree of Ignorance or Dishonesty to affirm, that none of your Reverend Cloth are engag'd in the Cause, or inclinable to favour the Pretender over to the Possession of that Throne; which, by Right of Birth, and Inheritance, they imagine to be his; so it would also appear to be a confessed Want of Charity and Integrity to joyn in the false and ill ground- ed, tho' too common, Assertion of those, who affirm, that you are all resting a few who are

not asham'd, publickly, to take the Name and Character of *King* upon them. Favourers and Advocates for that Foreign Popish Prince, who, under the Umbage of a French Power Abroad, and upon the Strength of a French Interest at Home, sets up for the Right and Title of King of Great Britain and Ireland. No, far be such an Opinion from me, who am well assur'd of the contrary, from the Methods of your Education, and those Obligations which you have laid yourselves under, by *Oath*, at your receiving Holy Orders, and *Institution* into your Livings; whereby you Swear, in a most solemn Manner, to the King's Title. Abjure the Pretenders, and subscribe the *Canons*, which, by Act of Parliament, declare His Majesty, in all Causes, and over all Persons, in these His Dominions, to be Supreme: Far be it, indeed, from my Mind, that there are so few of you, who have not repeated the same *Oaths* lately, to our present Glorious MONARCH; and since the whole Body of you do (or are suppos'd to) send up constant Prayers to Heaven, for the Success, as well as Prosperity of that Life and Health, and every other Blessing may attend him. And therefore, out of Respect for your Profession, and from a Consideration of the good Effects which your Religion and Government will be sensible of, upon an honest and hearty Discharge of your Duty, as Clergy-men, at this great Juncture; and from a certain Knowledge how much it is in your Power to assist yourselves, successfully now to your God, to your Saviour, and to your own Conscience, in this particular Emergency,



I affectionately and sincerely Address my self
 unto you, I call upon you and warn you, as
 you will Answer the Contrary at the dreadful
 Day of Judgment, (from whence you bring
 your most cogent and perswasive Arguments
 to induce Men to an honest and rational Dis-
 charge of themselves, in respect of the Revela-
 tion of Christ, and the Station whereby Pro-
 vidence has distinguish'd them in the Affairs
 of Life: I say, I call upon you at this remark-
 able Time, when the Minds of all your Flocks,
 are in an Agitation and Hurry, upon the fatal
 Influence of Party-Division and Rage, to behave
 yourselves as the peaceable Ministers of your
 meek Saviour, and compassionate *Jesus*; and to
 be so far from engaging in Political Controversies,
 and State Affairs, yourselves (which you know,
 by the bye, is none of your Business, and from
 whence you will never draw one good Conse-
 quence to the Cause of Religion or Morality)
 as, by all means, to suppress the Humour as far
 as you are able, in your several Parishes, both
 from the Advantage of the Pulpit in Publick, and
 from the Preference and Distinction that is paid
 to you in private Conversation. And do this up-
 on the Footing of *Duty*. There is now a loud
 Call and Demand upon you for such a Behaviour,
 from whence, as you will feel that Pleasure
 which is inseperable from a Man's doing what
 he ought, and is oblig'd to do; so you cannot
 fail of the Approbation, nay Reward, which both
 God and the King will distinguish you withal, for
 engaging warmly in that Cause, which both of
 'em labour and cherish; and for obeying those
 Coms

Commands which both of 'em, in the most binding and forcible Manner, have deliver'd and laid upon you. How beautiful are the Feet of those who *themselves* tread, and lead others into, the Ways of Peace? What Delight must it create to the *inward* Mind of him who is thus employ'd? And what Reverence, what Love must it derive to him from those which are *without*: Particularly, how will you rescue yourselves and your Character from the false Odiums which are cast upon you, by Men averse to your Profession, and it may be, to all Religion in general? How amiable will you render yourselves in the Eyes even of your Adversaries? What Dignity will the Priesthood not receive? And what Veneration will not accrue to the Revelation of Christ; to see its Ministers, its chief Stewards transcribing that Part of the Example of their *Head* and Master, which he *most* valued himself for, laid the greatest Stress upon; *my Peace* I leave with you; *my Peace* I give unto you; which, in other Words, he calls his *New Commandment*; *viz.* that ye love one another, *Enemies*, as well as Friends: As ye are Stewards then of the Mysteries of God, as ye are Ministers of the Gospel of *Peace*, preach it, press it upon the People; lest ye be false to your Trust, unworthy of your Christian Badge and Characteristick, and a Scandal to the high Dignity and Honour which surrounds those, who, by so extraordinary a Commission as yours, *viz.* from Heaven itself, from Christ, the Son of God, the High-Priest of the New Covenant, minister to the People in holy Things.

Thou

Thou then that say'st to another, Thou shalt not swear; wilt thou Swear? Thou that say'st to another, Thou shalt not commit Adultery; wilt thou commit Adultery? Thou that say'st to another, Live peaceably with all Men; wilt thou live peaceably with none? wilt thou foment Divisions, and inflame Parties; nay, wilt thou not, upon Pain of Damnation, preach and practise the contrary in the Eyes of all the People: Do, and exhort every Parishioner in his private Station to do the same; for, blessed is every Peace-maker; and you best know upon what Peculiarities they shall be *call'd*, that is, enjoy all the Privileges both here, and hereafter, of the Children of God. Discard therefore every ancient Prejudice; lay aside the best grounded Movement (pardon the Expression) to Resentment or Division; strip yourselves of Wrath and Evil-speaking, of Discontent and Murmurings; and then, and not till then, can ye be able, with any Confidence or Success to enforce upon the People, Religion towards God, and Obedience to that King whom he hath so wonderfully set over you. And what a noble Undertaking is this? How pious, how prudent; how pregnant of every thing that is Praise-worthy, and good; to turn Men from *Vanities*, to the Service of the Living God, and to dispossess the Minds of your Congregations, of new-invented Terms of Politics; of which, generally speaking, they neither understand the Meaning nor Design; to exhort 'em yourself, to command 'em in the Name of Christ, to lay aside all useless controversy about State Affairs, which are none of their Province

Province or Business, to drop every modern Term relating thereunto, which are nothing but the common Vehicles of Contention and Party, and in the room and place of these to substitute the noble Articles, and most important Doctrine of *Christ*, and him Crucified; to recommend a diligent Discharge of their Christian and Civil Professions; and to leave the Publick Administration of our Government, to the Care of those, into whose Hands God Almighty, out of his good Providence, has committed it. And to do this, let me, with a most serious Earnestness, and in the most powerful and commanding Manner at present, rouse and awaken you; because, without such an Application as this, I know not what Disorders and Confusions, what Shocks, or Civil Commotions the Kingdom and Constitution may undergo; so unsettled are the Minds of the Generality of the People, and so prepar'd to Enterprize, and do, they know not what, should any wicked Man, or Men, of Distinction or Power call them forth thereunto.

In short, you are not Strangers, that every County Borough, and every City therein is become a Court of Judicature, where they Arraign and Condemn the Actions of their Superiors; where every Man is a Party-Party, and from Notions unintelligibly and injudicially form'd, prepares for an Attachment to some particular Great Man, without any Regard to the true Nature of the Measures that he is likely to take, and without considering what the Consequence of any one of them will be. What an Opportunity this has Providence shewn to
 your

your Way; of distinguishing yourselves with
 Esteem, and without going out of the ordinary
 Way of the State prescribed to you, or the con-
 stant Demands of your Duty, to convey your
 Persons, as well as your Character and Office,
 into the greatest Esteem and Reverence amongst
 your Fellow-Subjects, and to lay that Founda-
 tion here; whereby the Credit of the Clergy
 will be rais'd to its highest Altitude at pre-
 sent, and they will be transmitted as the
 Darling of the People, as the most valuable
 Part of the Community, to latest Posterity.
 In which Argument, I cannot omit one Con-
 sideration; and that is; the Weight which you
 of the Clergy of *London* ought (and I rejoyce
 to say, in your publick Answer, *Have*) put
 on the Instructions of your Diocesan, and the
 Stress that ought to be laid on your Canonical
 Obedience to him: And, indeed, I cannot but re-
 mind you, that the honest Intentions of his
 Heart, which, in Reference to our present Sub-
 ject, he has set forth, and declar'd unto you,
 in the best Sense, most proper Expressions, and
 most prudent Language, that any Man is capa-
 ble of, ought to be of the last Consequence unto
 you. I assure his Tenderness whereby he ex-
 empts you from any Share of that Calumny
 wherewith you are often loaded; and nothing
 can be of Force with you, to engage you to
 apply yourselves strenuously, to that Behaviour
 which he recommends, if that *Innocence* where-
 with he adorns you, is not; and that Freedom,
 which he supposes to be in you, from the Crimes
 which you are to inveigh, and preach against:
 For it hardly amounts to the Languishment of

a Declaration, wherein *Mr. Math* decries the very Crime that he is guilty of himself; and would endeavour to obliterate that *Memorandum* in another; which is, *legitimum* in his own *Formal*. His *Modesty* no doubt; in well assured, that many *Members* of *Glasgow* (and a few *Parliament*) do their *Share* of *Disobedience* about him to *Subvert* and *invert* the *Disaffection* of the *People* to the present *Government*, and contribute, with *Secret* and *Industry*, to give Birth and *Consent* to the *Disaffection* Riots, as the *First* necessary *Step* to *Subvert* the *Pratender* must needs be. The *Author* of this further concludes also; that *Math* is in the *same* Reasoning of *Math*, that through the *Mismanagement* of themselves, the whole *Body* of the *Clergy* will be changed with *Infamy* and *Disobedience* by *Popery* and *Pratender* itself. For *God's* Sake, therefore, for the *Church*, for your own, disappoint this *Assassination* in him to the *Synod*, and from *Small* to *Great*, from *Church* to *Church*, *Imitate* in *Imitation*, the *Necessity* of an *immediate* *Suppression* of that *Fury* of *Language*, and *Tendency* to *Insurrection*, which appears in the *Populace* and *the* also, as you value the *publick* *Welfare*, as well as your own *private* *Security*, and *Interest*. For who knows how long *Academical* *Contentions* will continue, if once begun, and who can foretell, what will be the *End* of *Contentions* of them? But we may, with *Modesty* and *Reason*, think that *Mr. Math* will be excused from being a *Sufferer*, and *Experience* has often shown us, that in the *English* *Parliament*, the *Life* has ever been that the *quiet* and *well* *Particular*, have been,

been, after some Time, of Disorder, and Blood,
 spred; and then we have return'd to our
 natural Brightness, and Consistency again.
 Wherefore, I entreat you, the Kindness
 of Providence, which, after so much Contro-
 versie about it, has establish'd our *Protestant*
Succession in this Kingdom; *Eulminate* against
 all those who oppose its Success, or are uneasy
 at its Continuance: Convince the People, that
 the Honors of *Henry*, and our Constitution, in
 Church and State, must live and die together;
 and let the present Majesty the common Justice
 that is due between Man and Man, let the Peo-
 ple know, his Wisdom, Courage, good Nature
 and Justice; and that neither *Inclination* or
Interest can possibly dispose him to make
 any Alteration in Publick Affairs. Lay your
 Hands upon your own Hearts, ask your Con-
 science the Question, Whether this be so, or not?
 And when then ask one Question more, *viz.* At
 this Period of Turbulency and Unsettledness in
 these Kingdoms, am I not oblig'd, in my Station,
 and Disposition of Life, honestly and heartily to
 press this upon my Elect, with all my Diligence
 and Application, whether I find it agreeable
 to every Particular, or not? This, if you do,
 you will Answer in the Affirmative; let what
 Interest, or what Friendship never interfere
 with this Part it is your Duty; and God's
 Command. And I intreat you, by that Wis-
 dom and Prudence, which, so long you
 have been both learning, and teaching, and
 by that Policy which you cannot but be Ma-
 sters of, to discountenance and silence the old
 exploded Subtleties of the City, of the Danger of

the Church. One grand End was obtain'd by it,
 the Consequence of which it now under Exa-
 mination, whence, in all Human Appearance,
 we shall discover the Fallacy of it, and the dis-
 mal Designs which were lately serv'd by it,
 and whence it will receive its last *Quiver*, be re-
 duc'd to its Dying-Gasp in these Regions. Now
 as you will judge it needless, to go through the
 History of it, so you cannot but esteem it requi-
 site to shew the Inefficacy of a Second Effort
 that Way, were there really an Occasion for
 it, since the former proves to be nothing but
 Impostor and Deceit. And I am sure, when
 you have consider'd it, that you will instruct the
 People, how ridiculous, how mad such a ground-
 less Dread or Supposition must be (unless from
Popery and the *Pretender*) since all imaginable
 Security is given to the Church against any
 Protestant Dissenter at Home, and since no
 Man ever yet dream'd of an Attempt in their
 Favour from *Abroad*; since that kind of Men
 are so quiet, so unactive at present, that they
 are hardly either heard or thought of in the
 Kingdom; and that an Alteration is hardly
 conceivable on the Court Side; who, from the
 Crown'd Head, to the meanest Servant about
 him, will be insensible of their Honours, Fortune,
 nay, Life itself, upon an Attempt, to make
 any Alterations of this Sort: And whose quiet
 and *lasting* Possession of all these Things is only
 consistent with the Security of our Constitution,
 and, at present, stands establish'd by Law. Be-
 lieve me, Gentlemen, that People are weary
 and tired, and laugh, and make Sport only,
 instead of being any ways terrify'd or frightn'd

at this Bug-bear of *Conscience* and *Straw*: And do not forget, on this Occasion, that a Prince of Years and Understanding, can't possibly omit making this Observation from the fatal Miscarriages of his *differently inclin'd* Ancestors; viz. That neither Popery or Presbytery, neither Tyranny in himself, or too much Liberty in the People, will ever obtain, or settle his Family on a sure Basis here, in *England*; but, that a *Limited Monarchy*, and a Church *Unlimited* as to Essentials, dependant, however, on the State, as to their Temporalities, is, and for ever must be, the Establishment of our *English* Constitution: Upon this Footing, preach Obedience to Governors, in Church and State; never interfere in those Things which are the Concern of the Law, more than the Gospel: For, since Christ has left us no particular Form of Civil Government, nor ever set himself at the Head of a Temporal Legislature, sure you will think it odd, or give it a worse Name, to assume more to yourselves than your Saviour has done, or to claim that *Independency*, which it does not appear, that he ever once thought on.

And now I cannot dismiss you, without letting you know, that his present Majesty, King *GEORGE*, stands every way intitled to the Benefits of the Christian Doctrine of Obedience, as much as any other *English* Monarch ever did; Put it therefore to the Hearts and Consciences of your Auditors, whether God himself, will suffer his *Viceroy* to be evil entreated and abused; and as they regard the all Consequences of Divine Vengeance, as well as the Terrors of the Laws of this Land, exhort
 'em

sent to a Dutiful Behaviour, and a Loyal, Rightful K. I. N. G. in Obedience, Word, and Deed; I represent Rebellion, Sedition of Warlike craft, and other, on plainly and sincerely, that the Legislature will not, nor ever stand firm, and for their Most and Governor's Tender and Stand; but that Corrupt Punishment, in the severest Manner, will soon overtake 'em, altho' the Glamour rais'd upon the Publick Accusations, shew about how Legal, how Calmly, nay, how Unanimously the *Business of Government* proceed; yet 'em, Must the People dissent to the Sentence? Or what's become of the Constitution, if our Representatives must be torn off from their free Debates about the Grievances of the Nation, by the Noise and clamour of a blind Mob; and if Popularity, this meanest Popularity, must be chosen sufficient to keep a Great Man from giving a true and satisfactory account of himself, to the most nearly concern'd, and most powerful, and his Behaviour into Consideration, I should forbid that, thus it should be, and *Remember, Farewel Liberty, Property, and the Protestant Religion, and welcome Slavery, or Tyranny, or whatever will give us self at Peace and Trouble of Railing, us, if I may be so safe at Westminster, nor Merryland, is bettering the Nation be of greater use, than the saying of this, and if, whenever they be undone, we may know we be redress'd. I now to the*

[illegible]

